

Anarchy or Evolution.

EDITOR ADVOCATE:—I have always been opposed to the use of the word anarchy as a synonym for millennium. In the sense in which scientific anarchists use the word they mean millennium, or that future perfect state of society where love is law; where there can be no statutory law because no demand for it. A statute is either a mandamus or a prohibition—there are none to command and none to prohibit where love is law.

To return good for evil is a high ideal, but where love is law a still higher ideal obtains, and, as there is no evil, the rule will be to return good for good, which is millennial anarchy.

Probably three-fourths of mankind understand anarchy to mean unbridled license, all restraint being thrown off so that each "brave" can wade in on his muscle in true cow-boy style; where each hog will be a "hustler," and with muscle and cunning will root every other hog out of the trough and monopolize the swill, as shysters now do. It is because of this misunderstanding of the word that it is objectionable.

Anarchy is nothing new; it is as old as the Bible or as Grecian and Roman history. With us our ideal is in the future, which some call anarchy and others call millennium. With the Greeks and Romans the ideal was in the golden age of the unrecorded past. Twenty-four hundred years ago Pericles described it as that state of society where each citizen is so well educated, trained and developed mentally, morally and physically that the chief officers of state could be selected by lot without making the mistake of getting a bad or inferior officer:

Ovid, the Roman poet, said:

The golden age was first produced; honor and uprightness then sprang up spontaneously in man, without the aid of law or the commands of the lawgiver. The dread of punishment was unknown, nor were the menacing words of human statutes required to keep man to his duty. The stern looks of the judge did not then strike terror into the suppliant crowds, but all lived in safety without the protection of law. No trumpet's angry sound was heard, no helmet nor sword gleamed, but all nations passed in security a life of ease, unmolested by a rude soldiery.

Next burst forth the iron age with its unrighteous deeds; modesty, truth and honor forsook the earth, and in their place succeeded fraud, deceit, plots, violence and the unholy lust for gold. Men penetrated into the bowels of the earth, and the precious ore, the allurement to every evil, was dug up, though placed by the gods down close to Pluto's realm.

Sparta and several other Grecian states had a modified form of commonism.

Josephus, Philo and Pliny say there were three sects among the Jews. The Scribes were what we call materialists. They believed that human life begins and ends with the body. The Pharisees were sticklers for the forms of the Mosaic law, and they believed in the immortality of the soul. The Essenes were "a third party." They were in nearly every respect like our modern Shakers. Jesus was brought up among the Essenes. They held all property in common. Each one had as much as any other one. They were very industrious and had an abundance of worldly goods. When one traveled he was at home wherever he chanced to be among the Essenes, without money and without price. They took the best of care of all the sick, aged or infirm. They did not follow the teaching of Cain, but said, "We are our brother's keeper."

But their ideas of purity were so ultra that most of them did not believe in nor practice marriage, nor the reproduction

of the race. Hence their sect would soon have become extinct but for the fact that they were very great proselytizers and maintained their numbers by obtaining converts from among the other sects. They were very kind and seem to have been governed by the law of love, except sexual love, which they looked upon as altogether sinful. This fact would seem to indicate that their intellectual ability to distinguish between the use and abuse of normal functions was not of the best. Their doctrines are found scattered all through the teachings of Jesus.

Christ taught the pure law of brotherly love, while Mahomet taught the law of force. Let us see how the two have worked. While most of us have been too gross to appreciate or practice the law of love which Jesus taught, yet it has been handed down to us, and has influenced civilization for nearly 2,000 years, and it may yet serve as a basis for that ideal government which we all hope for and expect in the future—the golden age.

How has it been with the law of force—the iron age? About 600 years after the death of Christ Mahomet appeared with a new religion. He also belonged to the Semetic race. While Christ's law of love was working slowly, as all advanced ideas must, especially such as are susceptible of being perverted into creeds, Mahomet was ambitious and impatient. He started out with the torch in one hand and the sword in the other, and demanded that his religion be immediately accepted under penalty of instant decapitation. And he was as good as his word. When any people refused to accept his religion, he slaughtered the males, burned their towns and sent the females to his harems. In the short space of fifty years he had, with force, converted all Arabia, Egypt, northern Africa, and all of Asia from the Black sea to the Indies. The Mahomedans then invaded Spain and France as far as Tours, while another branch of their army crossed the Hellespont into Europe, and pushed westward to the head waters of the Danube, and also besieged the eastern empire of Rome in Constantinople. The Mahomedans then ruled a much larger part of the world than Alexander the Great ever did. But it was the result of force, not of love. Force may win battles and establish kingdoms, but it cannot hold them. Internal discord will always disrupt any government, school or family, founded upon force. The Macedonian empire of Alexander the Great was founded on force, so was that of Rome, and each of them were destroyed by internal discord. The same internal discord destroyed the rule of Mahomet, till now it is only represented by the very "sick man" at Constantinople, whose tenure is only prolonged by the mutual jealousy of the other European nations. But the law of love which Christ taught is constantly growing stronger, notwithstanding all the creeds with which it has been burdened, because it is founded upon the broadest principle in human nature, the solid rock of brotherly love, and which some people with good intentions, but unwisely, call anarchy.

The ideal golden age of Ovid, the educational democracy of Pericles, and the brotherly love of Jesus, continue to march on through evolution toward a grand consummation. Anarchy, communism, socialism and nationalism are advocated as means to an end, though not well understood, but I prefer the word evolution as more scientific and more comprehensive. All history is but a record of evolution. While Darwin,

Huxley and Haeckel have traced the laws of evolution in the animal world, Herbert Spencer has done the same for the social world. All the issues are but steps in the evolution of that great government where love is law, which Christ taught and which Ovid saw in his poetical dreams. And if the American nation ends in vulgar anarchy instead of scientific anarchy, it will be because selfish men without any brotherly love govern it with the iron age instead of the golden age rule, by Mahomet's law of force instead of Christ's law of love.

Whether progress comes by slow growth and education, or by revolution, or both, it will be in accord with the laws of evolution which include revolution and all other forms and modes of growth and development. The life of a man does not begin at birth, and from a strictly scientific point of view, considering what is now known of electricity and the luminiferous ether, it is highly probable that it does not end with the death of the body. Revolution is simply a marked period in evolution. Birth is a revolution. Death of the body is another revolution in the evolution of life. Nothing can stop the evolution of life or truth. The best we can do is, through education, to make the revolutions as mild as possible. In 1860 I advocated buying the slaves, setting them free, and educating them, as the mildest and cheapest way of settling the "irrepressible conflict." But when the revolution commenced I went to the front under the mental protest that while it was then necessary it was not the best way.

I think now, as then, that it would be better if the law of brotherly love could be ushered in through education, but the signs of the times are that it will be evolution through revolution, and I can only say with Pope:

"All nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good,
And spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right."

By "whatever is, is right," Pope evidently means that whatever is, is a necessary sequence of the antecedent cause, and hence an inevitable link in the chain of evolution. But perhaps those who have advocated a better way than revolution have been reminded of Pope's couplet:

"Truths would you teach, or save a sinking land?
All fear, none aid you, and few understand."

So that evolution through revolution becomes inevitable at last. Such was the case in 1861, and probably it will be so now.

C. C. BLAKE.

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No payment will be accepted until a positive cure has been accomplished. Just read that clause again, please. Piles, fistula, and all other diseases of the rectum speedily and permanently cured without the use of a knife, ligature or caustics. Are you a sufferer? Do you want to be cured? We can do it! We also make a specialty of diseases of women and of the skin. Send for our circulars giving the names and addresses of hundreds of living people who have been permanently cured by us. They also tell you how to avoid "quacks" and "sharpers." Beware of the doctor who requires any part of his fee in advance—he is an expensive luxury at any price.

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THE OMAHA DEMANDS.

FINANCE.

First—we demand a national currency, safe, sound and flexible, issued by the general government only, a full legal tender for all debts, public and private, and that without the use of banking corporations, a just, equitable and efficient means of distribution direct to the people at a tax not to exceed 2 per cent. per annum, to be provided as set forth in the sub-treasury plan of the Farmers' Alliance, or a better system; also by payments in discharge of its obligations for public improvements.

We demand free and unlimited coinage of silver and gold at the present legal ratio of 16 to 1.

We demand that the amount of circulating medium be speedily increased to not less than \$50 per capita.

We demand a graduated income tax.

We believe that the money of the country should be kept as much as possible in the hands of the people, and hence we demand that all state and national revenue should be limited to the necessary expenses of the government economically and honestly administered.

We demand that the postal savings bank be established by the government for the safe deposit of the earnings of the people and to facilitate exchange.

TRANSPORTATION.

Second—Transportation being a means of exchange and a public necessity, the government should own and operate the railroads in the interest of the people.

LANDS.

Third—The land, including all the material resources of wealth, is the heritage of the people, and should not be monopolized for speculative purposes, and alien ownership of land should be prohibited. And lands now held by railroads and other corporations in excess of their actual needs, and all lands now owned by aliens should be reclaimed by the government for actual settlers only.

THE MARKETS.

CHICAGO, January 22, 1894.

WHEAT—No. 2 cash, 59½¢; No. 2 red, 59½¢; No. 2 hard, 58½¢; No. 3 hard, 57¢.
CORN—No. 2 cash, 34½¢; No. 2 yellow, 34½¢; No. 3, 32½¢; No. 3 yellow, 33¢.
OATS—No. 2 cash, 26½¢.
TIMOTHY SEED—Cash contract, \$4.15 per 100 lbs.
MEAT—Cash, \$13.30.
LARD—Cash, \$7.80.
RIBS—\$6.70.

LIVE STOCK.

KANSAS CITY, January 21, 1894.

CATTLE—Market weak to 10 cents lower. Texas steers, \$2.50@3.50; Texas cows, \$2.00@2.50; shipping steers, \$4.00@4.45; native cows, \$1.25@1.55; butchers' stock, \$3.00@4.10; stockers and feeders, \$2.50@3.00.
HOGS—Market 5 to 10 cents lower. Bulk, \$5.05@5.10; heavy, packing and mixed, \$4.95@5.20; light Yorkers and pigs, \$5.00@5.30.
SHEEP—Receipts 1,600. Shipments none. Market slow and lower.

W. S. Tough & Son, managers of the Kansas City stock yards, horse and mule market, report the horse market as showing an increased activity. The southern trade still continues strong, and there is quite an influx of eastern buyers during the past week. Prices were strong at quotations. There was a noted improvement in the quality of stock offered, and this will be a notable feature from now on. Receipts for the week were 925 head. Absolutely no stock left over in first hands.

Prospects are very fair for a good healthy trade during the coming week. Below will be found a few quotations.

Extra draft, 1,500 pounds,.....	\$110 00 @ \$150 00
Good draft, 1,500 pounds,.....	80 00 " 100 00
Extra drivers.....	100 00 " 300 00
Good drivers.....	75 00 " 100 00
Saddle good to extra.....	75 00 " 175 00
Southern mares and geldings.....	30 00 " 75 00
Western range, unbroken.....	30 00 " 50 00
Western ponies.....	12 50 " 30 00

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RIFLES \$12.00
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